# *English Translation and Exegetic Notes on Chapter 5, Verses 69-73, of the Tantrāloka[Ψ] of Abhinavagupta[*]*

[Ψ] *Illumination of tantra:* तन्त्र (*tantra*) → √*tan* (तन्), *"to fill, to stretch, extend, lengthen, to sound* (*out*), *emboss, and spread* (*out*), *to shed, to cover, to diffuse"* + *-tra* (त्र), *the "instrument, tool, means; that by which an action is accomplished."*

*In addition, within a nirukta-style contemplative interpretation,* त्र (*tra*) *may also be understood symbolically as indicating a threefold expression of this extending potency, from the* √ त्रै (*trai*), *in this sense, the word tantra also conceals within itself the threefold secret of the awakened One's body, speech, and mind.*

[*] अभिनवगुप्तः (*abhinavagupta*), *"the ever-new* (*light of the*) *concealed one."*

वित्प्राणगुणदेहान्तर्बहिर्द्रव्यमयीमिमाम् ।
अर्चयेज्जुहुयाद्ध्यायेदित्थं संजीवनीं कलाम् ॥ ६९ ॥

*vitprāṇaguṇadehāntarbahirdravyamayīmimām* |
*arcayejjuhuyāddhyāyedittthaṃ saṃjīvanīṃ kalām* || 69 ||

69. Thus, one should worship, offer oblations to, and meditate upon this revivifying kalā (delimited measure), formed from the inner and outer substances of cognition, vital breath, qualities, and the body.

आनन्दनाडीयुगलस्पन्दनावहितौ स्थितः ।
एनां विसर्गनिःष्यन्दसौधभूमिं प्रपद्यते ॥ ७० ॥

*ānandanāḍīyugalaspandanāvahitau sthitaḥ* |
*enāṃ visarganiḥṣyandasaudhabhūmiṃ prapadyate* || 70 ||

70. Established in the pulsation of the paired bliss-channels, he reaches this (white washed) palace-like plane[1] of the (nectar) outflow of *visarga* (pouring forth, by the force of inner emission).

*1. Solid "structure," which thrusts and stretches out, increasingly extending above the skull.*

शाक्ते क्षोभे कुलावेशे सर्वनाड्यग्रगोचरे ।
व्याप्तौ सर्वात्मसंकोचे हृदयं प्रविशेत्सुधीः ॥ ७१ ॥

*śākte kṣobhe kulāveśe sarvanāḍyagragocare* |
*vyāptau sarvātmasaṃkoce hṛdayaṃ praviśetsudhīḥ* || 71 ||

71. When there is stimulation, arousal and stirring up of *śakti*,[1] it grows long, (prāṇa and apāna are seized, and dragged [upwards] together, filling) the *kula*[2]- entry (up the *suṣumnā*), perceptible at the foremost summit of all the *nāḍīs* (above the skull), in pervaded extension[3] and in the (undivided, pulsative) contraction of the core consciousness (within the self), the wise one (of good understanding[4]) should enter[5] the heart (of the mind-born Yoginī consort, *Mahānāsā*, the "great loss" of śakti).[6]

*1. The yogins tantric partner.*

*2. Kula is the condition in which the mind, senses, and individual power merge; the faculties lose independence, and everything becomes unified in a single process of consciousness. **

** N.B. (in this case, "nota puteum omnīnō plenum"), yes, "kula" is a family (group), but not the "family" the Paśu (bound to the earth) "think" it is, this (extended) family is* उन्मनी *(unmanī), "transmental" (beyond mind).*

*3. The Śiva liṅga (the rigid lingam of energy protruding above the skull).*

*4. Standing under this protruding liṅga.*

*5. The cranial aperture.*

*6. Coming to rest,* द्वादशान्त *(dvādaśānta), at the apex of the end of twelve finger-widths above the skull, expressing abhiṣeka.*

## सोमसूर्यकलाजालपरस्परनिघर्षतः ।
## अग्नीषोमात्मके धाम्नि विसर्गानन्द उन्मिषेत् ॥ ७२ ॥

*somasūryakalājālaparasparanigharṣataḥ |*
*agnīṣomātmake dhāmni visargānanda unmiṣet* || 72 ||

72. From the mutual friction of the network of the lunar (feminine) and solar (male), (rubbing) together, rising out-ward, (and) extending forth to a sharp point, the point whose nature is *Agni* and *Soma*, the bliss of *visarga* (emanative release) unfolds.

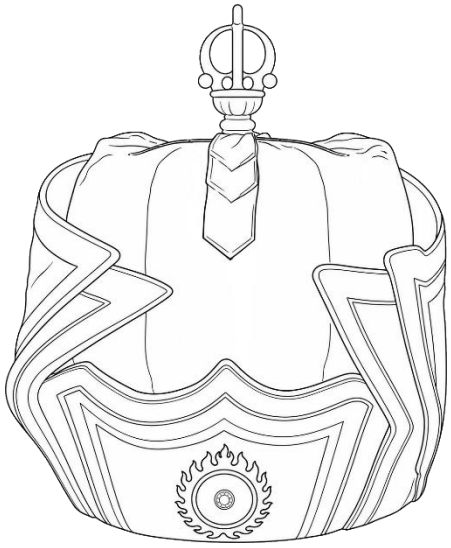
## अलं रहस्यकथया गुप्तमेतत्स्वभावतः ।
## योगिनीहृदयं तत्र विश्रान्तः स्यात्कृती बुधः ॥ ७३ ॥

*alaṃ rahasyakathayā guptametatsvabhāvataḥ |*
*yoginīhṛdayaṃ tatra viśrāntaḥ syātkṛtī budhaḥ* || 73 ||

73. Enough of secret discourse! This is concealed by its very nature. In the Yoginī's Heart, the wise accomplished one[1] should abide in this repose.

*1.* बुधः *(budhaḥ), "awakened one."*

*Text source: Göttingen Register of Electronic Texts in Indian Languages (GRETIL), SUB Göttingen:*
*https://gretil.sub.uni-goettingen.de/gretil/corpustei/transformations/html/sa_abhinavagupta-tantrAloka.htm*



*Śrī Maccidānanda Nātha* (2026).